Divine Self in the natural creature. Still the One
is the fundamental Truth of existence, the many
exist by the One and there is therefore an entire
dependence of the manifested being on the Ishwara.
This dependence is concealed by the separative
ignorance of the ego which strives to exist in its own
right, although at every step it is evidently depen-
dent on the cosmic Power that created it, moved by
it, a part of its cosmic being and action; this effort
of the ego is clearly a misprision, an erroneous
reflection of the truth of the self-existence that is-
within us. It is true that there is something in us,.
not in the ego but in the self and inmost being,.
that surpasses cosmic Nature and belongs to the
Transcendence. But this too finds itself indepen-
dent of Nature only by dependence on a higher
Reality; it is through self-giving or surrender of soul
and nature to the Divine Being that we can attain
to our highest self and supreme Reality, for it is the
Divine Being who is that highest self and that
supreme Reality, and we are self-existent and eternal
only in his eternity and by his self-existence. This.
dependence is not contradictory of the Identity, but
is itself the door to the realisation of the Identity,—

so that here again we meet that
phenomenon of
duality expressing unity, proceeding
from unity
and opening back into unity, which is the
constant
secret and fundamental operation of the
universe.
It is this truth of the consciousness of the
Infinite
that creates the possibility of all
relations between
the many and the One, among which the
realisation